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ABSTRACT

Authored by four American Indians, this handbook is concerned with topics directly related to the retention of Indian adult learners in the adult educational process. The topics are aimed at improved understanding of the tribal learner and improved adult educational programs. Topics include: (1) religion (approached from an educational viewpoint and with respect for the privacy of tribal people, this section details the general principles underlying American Indian beliefs and then briefly describes the religions/beliefs of a number of tribes in terms of ceremonies, rituals, place of observance, regalia, sacred instruments, etc.); (2) alcoholism (a description of the dimensions of the problem and its effect upon absenteeism and family/child neglect); (3) linguistics (recommendations for a specific language analysis that will facilitate the structuring of language arts programs); (4) Indian mental health problems (describes the mental health problems which impact on learning and describes the mental health services available to Indian populations). Maintaining that religion, health, alcohol, and language problems or related factors are mainly responsible for educational absenteeism, this handbook advocates adult education programs which recognize the impact of these factors and incorporate them in the educational process. Reading programs in adult education are cited, for example, as programs which could incorporate information on religion, alcoholism, health, and language. (JC)

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TRIBAL PEOPLE AND ADULT EDUCATION

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TRIBAL PEOPLE AND ADULT EDUCATION

Edited by

Helen Marie Redbird-Selam

Oregon College of Education
Monmouth, Oregon

May 31, 1972

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On the cover of this handbook are three Indian people who are prominent in adult education of tribal people. On the top row, reading from left to right, is John Begay from the Navajo Community College. On the right is Rupert Costo, president of the American Indian Historical Society. On the bottom row is Mary Hillaire, who is presently with the U.S. Office of Education.

PREFACE

In my office in West House at Oregon College of Education, there are several shelves filled with books on adult education. The difficulty with these many books is the absence of material on teaching the American Indian adult.

Throughout the history of the United States, it has been difficult to convince the tribal people that academic education is beneficial. At the elementary and secondary levels, some gains are now being made in the retention of Indian youth. The percentage of retention is still only about 30 to 40 per cent. The problem of retention at the adult education level is even more paramount, since there are no compulsory laws for attendance at the adult education level.

Since retention of the student is one of the main areas of concern, the material presented in this handbook is concerned with four areas that are directly related to the retention of the adult learner in the adult educational process. All of the areas are concerned with understanding the tribal learner so that programs can be designed that fit the life goals and the life style of tribal people.

The organization of the handbook is around four areas. The first area topic is on the religion of tribal people. It was a most difficult area to write, since many people of tribal religions are becoming more and more suspicious of outsiders and, consequently, are increasingly reluctant to have their religious ways written about in books. This

made it difficult to write useful material for education and, at the same time, respect the privacy of tribal people. Nevertheless, an attempt has been made.

For the second area, a look at alcoholism was taken. Alcoholism accounts for a lot of absenteeism. Teachers need to be aware of the dimensions of the problem and the source of help that can be consulted so they can offer concrete assistance to the person in their class who needs this kind of information.

Thirdly, a look is taken at some of the common questions about linguistics in relation to tribal people. Included in this section is a recommendation for a specific way of language analysis so that the language arts can be structured for learning and not rely on the either trial and error or teaching English as a second language. Teaching English as a second language is based too much on the linguistic structure of the romance languages, particularly Spanish.

Every educator knows mental health is a factor in the learning style of children, but few educators remember that when they are teaching adults. This section considers the particular position of the Indian adult learner. Educators need to know that the Indian Division of Public Health exists for the purpose of assistance with Indian health problems and teachers, also, need to know how a learner qualifies for the service.

All of these four sections consider an area of information about tribal people that must be understood if the retention rate of the adult learner is to increase. Religion, health, alcohol, and language, or some related factor, probably account for the majority of reasons

for absenteeism. It is not enough to be intellectually paternalistic about the problems, nor is it enough to be sympathetic; what is needed are adult education programs that recognize these factors and where it is possible include them in the programs. For example, there is no reason why reading programs in adult education cannot include information on religion, on alcholism, on health and on languages of the tribal people.

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Ashley Foster

BELIEFS AND RELIGION

Leroy B. Selam is a Yakima who was born and reared on the Yakima Reservation in Washington. He is a writer and a poet.

Helen Marie Redbird-Selam is a member of the Western band of the Cherokee. She was born and reared in Oklahoma. She is a college professor.

BELIEFS AND RELIGION

Part I

by

"Ahni" "Suwaptsa"
Helen Marie Redbird-Selam and Leroy B. Selam

You must look upon the land

For there are stories everywhere

Study the sky--the trees

The tracks of animals--

The way the birds fly--

And the elements of nature.

You can learn things that

No book can ever teach you

This land is you, and

What the land becomes--is also you.

It is not only what it is

But all that passes upon it

This land is not a place of desolation

But a field of being--

You cannot make war against it

Any more than you can against the sea.

Become a part of its landscape

And it will protect you.

Learn to live with it--belong to it

Fit into its seasons--and its ways

For the land is a living thing,

Breathing with the wind--

Weeping with the rain--

Growing somber with clouds--

This is your land

This land is you...

Suwaptsa
Leroy B. Selam

Non-Indians are often very surprised when they learn that many Indian tribes of the United States had complicated religious systems and still practice many of these religious systems to this day. This section of the handbook will consider the role of Indian belief systems, since many are still viably interwoven with their life-style.

Any person who is going to work with American Indians and is going to be successful in retaining the mature Indian adult in the adult education process cannot afford to be ignorant about the dominant belief system of the particular Indians with whom they work. There will be times in which the participation in the belief systems will take precedence over attendance in the classroom. Teachers need to be constantly aware of the fact they are teaching mature adults that may have important roles to play in the life process of the Indian community. By being aware of the various roles lived, the teacher will not alienate the adult learner by trying to make him choose the classroom over his belief system.

It must also be remembered that in the adult education projects, the learners are more likely to be full-blood or nearly full-blood and, therefore, they are more likely to participate in the traditional ways of the Indian community. Many of these people have resisted the acculturation process strongly and do not need much pressure to withdraw from the adult education classroom.

So that an awareness of the belief systems of the American Indians, north of Mexico, can be looked at in some form of structure, the following format will be used:

There will first be a consideration of some general principles regarding the belief systems. Then in the next phase, some simple

descriptions of the belief systems will be considered. Last to be presented will be some general models of behavior for the non-tribal person to observe. This last category will consider the models carefully, because belief systems of the Indian people vary and a person of Indian descent of another tribe can be just as ignorant of a particular Indian belief system as can a non-Indian.

GENERAL PRINCIPLES

Since the first contacts between the natives of North America and the natives of Europe, the Europeans have been desirous of having the American Indians renounce their belief systems and become Christians. The Spaniards, the French, the English, and later the colonists, all made concerted efforts to convert the Indian people into Christians of one label or another.

The only group, of European descent, who did not work for conversion of American Indians was the Jewish group. It is true today, there are no Jewish missions or Jewish missionaries near or on Indian reservations. This situation probably accounts for the Indian's inability to understand anti-semitism in this country. For the Indian, there are no religious conflicts with Jews.

Like the Jew, the Indian tribesmen in their belief system have no place for missions or missionaries. There is no desire on the part of tribesmen to convert people to their belief system. At one time, in the beginning of European contact, tribesmen were willing to allow observations of their rituals and ceremonies; but this is no longer true. There are many ceremonies and rituals at which there are no outsiders admitted.

This, then, is the first general principle to be learned. The Indian tribesmen are not looking for converts. For tribesmen such as the Hopi and the Pueblo, the only way you can become a member of their belief system is to inherit the right to participate and then go through all of the initiation steps to full-fledged participation which is a

life-long process. By marriage, certain individuals from specific tribal groupings have access to participation under special considerations.

The general suspicion with which many tribal groupings regard education is closely tied to efforts of the missionaries to influence the government to set aside schools for Indian children. At these schools, every church denomination imaginable makes great efforts to get the children to come to their churches and accept Christianity. Some Hopi children were actually kept in these schools for as long as four years without seeing their own people. The efforts of missionaries and Bureau of Indian Affairs officials made it difficult for belief systems of the people to survive. Some systems did, many did not. Nevertheless, as a teacher you will not be asked, expected or even allowed to join a belief system. It works both ways, the tribal members do not expect you to ask them to join your belief system. Interference with the belief system is a quick-as-light way of alienating the tribal people from the educational process.

Adherence to a duality of belief system is something that many non-tribal people have great difficulty in understanding. Many of the tribes you will be working with claim membership in a Christian church and, at the same time, adhere to an Indian belief system. Tribal people may have become members in a protestant or Catholic church and still maintain their roles in the Native American Church or in the Kiva ceremonies of the Southwest.

The tribal people usually make some kind of adaptation to the Christian Church that makes it possible for them to secure some kind of

affect for the particular church. For example, most of the churches of the Cherokees in Oklahoma that are in the area around Stillwell and Tahlequah, Oklahoma, conduct the Baptist Church service in the Cherokee language. There are bibles and hymnals written in the Cherokee language that are used in the churches. There are, sometimes, interpretations of the services in English; but, for the most part, this is not done. The use of the Cherokee language is the factor that provides the strong affect for this particular church.

Another way Christian religions have of encouraging affect for their religion is by letting tribal people adapt the church rituals to their old ways. In the Southwest, many of the Pueblos have incorporated the use of corn into the Catholic church rituals. There are murals on the wall featuring the corn design. There is use of corn meal in the blessings and in the prayers. The ancient church on the Acoma mesa is an example of this kind of adaptation of the Catholic religion to the particular Indian tribal ways.

This duality of belief system exists and various tribal people make their adjustments in accordance with history, their traditions, and personal inclination. There will be groups which do not exhibit any great degree of duality of belief system. The Hopis of the Southwest are reputed to have about one or two percent of their people who belong to any Christian Church.

For the Indian tribal people who have their own historical belief system, religion is an interpretation of the universe that permeates every phase of the life style of the people. It is not a once a day, a once a week, or a once a year happening. It would be difficult to

separate the value structure of the tribe from their religious structure. The religion is a part of all of the institutions of the tribal group.

Religion is pervasive in all decisions made by the people. It controls planting time, it is represented in symbolic form on everyday articles used by the people, it is influential in everyday living, and it influences the attitudes of the people toward the non-Indian world. These are just a few ways in which the impact of the belief system is manifested. The great efforts of the United States government to change the tribal structure were viewed as interference with the religion, since the religion is interwoven with all tribal structure.

From this governmental meddling, there grew among the people a feeling of suspicion toward the government and other non-tribal groups that is still evident today among tribal people. This attitude accounts for much of the rejection of educational programs, since, in the past, education was to erase the Indian and replace him with the essence of a white man who happened to have the physical traits of an Indian. Therefore, education became highly suspect. Education, as evidenced by the drop-out data, is still not accepted without distrust by many tribal people. This feeling of distrust is more pervasive among certain tribal members.

The Pueblos of the Southwest have long memories and their memory banks contain the fact there have been efforts made to arrest Indians who practiced in the ancient religious way. This is one of the reasons that accounts for the distrust of non-Indians. Tribal groupings who practice the traditional religion feel their religion is so much of their life that if their religion no longer existed, they, also, would no

longer exist. For this reason, you, as an educator, must not feel you are especially being rejected when you come to realize there are certain rituals and ceremonies that are closed to outsiders.

In addition to the distrust of outsiders, there are other reasons for limiting observation and participation. Some religious roles are for only initiated members of particular groups. Other tribal members are even excluded at these times. Women are also excluded from participation in many phases of the rituals and ceremonials, but they may also have rituals and ceremonies that are for their participation, alone. Religious rituals and ceremonies are both public and private. It will depend on the particular group which phases are public for observation, which phases are public for participation, and which phases are limited to the intimacy of the tribal grouping.

Sometimes, the whole village is closed to outsiders of the tribal grouping. This will happen at funeral time in some places. This means that the majority of the people will be participating in the funeral observances and will not be participating in the non-tribal aspects of the community life. When a village is closed, it means that all outsiders will be checked before entry is allowed and if proper identification is not available, entry will be denied. Death is a matter which must be dealt with in accordance with tradition, as interpreted by the people. Anything foreign can interfere with accomplishing the death process in the proper manner. Remember, reference is being made to those areas where the traditional religion is the basic practice. Another memory item is that most of the adults in the adult education

projects are full-blood and nearly full-blood and are, therefore, more than likely to be participants in the traditional religion.

Interference with the death process or disturbance of the dead is a very serious act of disrespect. Many tribes that bury in the traditional manner are becoming more and more concerned about disturbance of the dead. Grave disturbance and grave robbing are becoming such a matter of concern that tribal people are burying in special places in unmarked graves. Flora Thompson, wife of the late Chief Tommy Thompson, of the Celilo Band of the Yakima, refuses to share with outsiders information about the burial site of her husband, because of her fears about grave robbing. These fears of disturbance are directly related to the religious belief of the various tribes. In some cases, depending on the circumstances of death, the family and other tribal people will leave the geographical area involved in the death. For example, they will walk away from a dwelling and not return. Other people will also respect the area by avoiding contact with the area.

Perhaps the reader is beginning to get some idea of how really pervasive the religion is in the way of life of traditional tribal people. There are two areas of expression that are related to religion that have not been considered. Both of these areas are as complex as the other aspects, but because they have also been a part of public expression, there is at least a superficial awareness of their existence.

Artistic expression is the first to be considered. Art in pottery, rug weaving, sand painting, cloth weaving, masks, totems, jewelry, etc., are all related to the tribal interpretation of the universe, which means

it is related to the religion. Again, there are often two modes of expression--public and private. Certain Kachinas are sacred, but then, again, other Kachinas can be bought by anyone on the open market. Certain sand-paintings must be destroyed, while others can be purchased as wall-hangings. Certain pots are for special ceremonies and are not available on the market, but there are innumerable designs and shapes that are available to retail stores.

The world is just now becoming aware of the art and artistic expression of the tribal people, but the world of observers is not fully cognizant of the sacredness of some of the objects they look upon as simply craft objects or objects of art. Symbols are full of meaning to tribal people. The direction in which a symbol is placed is significant in the religion. It is not enough that the symbol be observable, but it must also be positioned properly. For example, directions of symbols are significant in rituals and ceremonies. Western civilization usually thinks of only four directions being North, East, South, and West. Many tribal groupings think in terms of six directions, the usual four directions, plus the directions of above and below. This is the reason a sand painting is so significant to the healing process of the Navajo. He, the sand painter, knows just how to position the symbols so that the desired arrangement is accomplished for the greatest effect.

It is because of the religious nature of the art expression that such terms as quaint, primitive, and pretty are not large enough terms to describe the art of the tribal people. For example, many people, who look at the pictographs on the ruins and canyon walls of the southwest,

have no idea that the Hopi have explanations for those pictographs. The Hopi consider the pictographs as related to their creation and destiny as Hopi people. They read meaning into the symbols and ceremonies are held in these times in accordance with their interpretations of what has happened in the past and how it is significant, today.

Music must be considered in the same way as art is considered. Use of music far transcends the usually depicted use of music of the tribal people. The notion that music for the tourist type entertainment is all there is to Native American music is both erroneous and stems from ignorance about the music of the tribal people.

The making of the musical instruments, themselves, is both an art and a science. The drums used by the tribal people are difficult to make. To make a drum requires a skilled drum-maker who knows about the selection of the wood, the curing of the wood, the various steps required in the preparation of the hides, the actual making of the drum, and the designs, if there are to be any, to be put on the drum. When the drum is finished, the drum is both useful and a work of art. It may also have a special place and a unique purpose in the ceremonies.

I am the drum!

I represent the world.

This is my center

I live here.

This spot is my heart

All can feel its beat.

Mountains are far away

But--they are all around me--as

Grass grows everywhere around me.

Blue is the sky

Beyond sky so blue.

There is only water beyond water, and

The north star, is the star never changing

Always in the same place--

I keep my heart on that star

I never change.

I am shaped like the sun, the moon

And our Mother the Earth.

I am the drum!

I am life!

I am the sound of life within you!

I am the sound of the world!

When the world ends...

I will sound just once for you

I will sound sad, or

I will sound good.

I will ask you!

Have you ever been evil, or

Have you ever been good?

You can only answer with a straight tongue,

Because the Creator will be listening.

He hears all things

And he will hear you.

The Creator told me

That I must look after my people!

So! Do not abuse me.

I am the drum--I have spoken!

Suwaptsa
Leroy B. Selam

The grandfather of Leroy B. Selam was a Washat leader of the Yakima tribe. The drum plays a major role in the Washat Religion of the Yakima people. Leroy Selam learned from early childhood the long involved process of the making of the drum, and the stories of great significance that the drum represents. Besides the drums there are the flutes, the rattles, and the other instruments used only to make a special call or a special sound.

With the instrument goes the song. The songs of the people are of infinite variety The songs most commonly heard are the songs for the social dance and for the war dance. The songs not commonly heard are those songs related to the religion of the people. These are the songs that are usually not used for the public. As a matter of fact, tribal people can become very upset and hostile if anyone tapes or tries to tape their religious songs.

To be a good singer is of importance to both the men and women of the tribe. The female singers of some of the tribes have an almost unbelievable range of voice. In the women's societies of some tribes, all of the singing is done by females; but at funerals and at other observances in relation to nature, both the male and female sing. Music is far more than entertainment, it is a form of communication with all that exists in the known world and with the unknown world.

Only a few of the important aspects of the tribal belief systems have been considered in this paper. Nothing has been written in this paper about how the belief system is related to marriage, family relations, learning, discipline, rewards, punishment, etc. What constantly

needs to be reiterated to people who are going to work with tribal people is that the constitution allows for freedom of religion. The tribal people strongly resent the attitude of the non-tribal and the non-Indian when they hear value statements made. Referring to the tribal belief as mystical, primitive, simple, or as mythology is a rapid trip to alienation. Tribal people practicing their belief system see their belief system no more mystical, no more primitive, or no more simple than any other known belief system.

Red Jacket in 1805 had the following to say to an agressive missionary:

> Brother, listen to what we say.
>
> There was a time when our forefathers owned this great island (continent). Their seats extended from the rising to the setting sun. The Great Spirit had made it for the use of Indians...
>
> But an evil day came upon us. Your forefathers crossed the great water and landed on this island. Their numbers were small. They found friends and not enemies. They told us they had fled from their own country for fear of wicked men, and had come here to enjoy their religion. They asked for a small seat. We took pity on them; granted their request; and they sat down amongst us. We gave them corn and meat; they gave us poison (liquor) in return.
>
> The white people, brother, had now found our country. Tidings were carried back and more came amongst us. Yet we did not fear them. We took them to be friends. They called us brothers. We believed them and gave them a larger seat. At length their numbers had greatly increased. They wanted more land; they wanted our country. Our eyes were opened and our minds became uneasy. Wars took place. Indians were hired to flight against Indians, and many of our people were destroyed. They also brought strong liquor amongst us. It was strong and powerful and has slain thousands.
>
> Brother, our seats were once large and yours were small. You have now become a great people, and we have scarcely a

place left to spread our blankets. You have got our country, but are not satisfied. You want to force your religion upon us.

Brother, continue to listen.

You say that you are sent to instruct us how to worship the Great Spirit agreeably to his mind; and, if we do not take hold of the religion which you white people teach us, we shall be unhappy hereafter. You say that you are right and we are lost. How do we know this to be true? We understand that your religion is written in a book. If it was intended for us, as well as you, why has not the Great Spirit given to us, and not only to us, but why did he not give to our forefathers the knowledge of that book, with the means of understanding it rightly? We only know what you tell us about it. How shall we know when to believe, being so often deceived by the white people?

Brother, you say there is but one way to worship and serve the Great Spirit. If there is but one religion, why do you white people differ so much about it? Why not all agreed, as you can all read the book?

Brother, we do not understand these things. We are told that your religion was given to your forefathers, and has been handed down from father to son. We also have a religion, which was given to our forefathers and has been handed down to us, their children. We worship in that way. It teaches us to be thankful for all the favors we receive, to love each other and to be united. We never quarrel about religion.

Brother, the Great Spirit has made us all, but he has made a great difference between his white and red children. He has given us different complexions and different customs. To you he has given the arts. To these he has not opened our eyes. We know these things to be true. Since he has made so great a difference between us in other things, why may we not conclude that he has given us a different religion according to our understanding? The Great Spirit does right. He knows what is best for his children. We are satisfied.

Brother, we do not wish to destroy your religion or take it from you. We only want to enjoy our own.

Brother, you say you have not come to get our land or our money, but to enlighten our minds. I will now tell you that I have been at your meetings and saw you collect money from the meeting. I cannot tell what this money was intended for, but suppose that it was for your minister, and, if we should conform to your way of thinking, perhaps you may want some from us.

Brother, we are told that you have been preaching to the white people in this place. These people are our neighbors. We are acquainted with them. We will wait a little while and see what effect your preaching has upon them. If we find it does them good, makes them honest, and less disposed to cheat Indians, we will consider again of what you have said.[1]

---

[1] "The Indians Rebuff a Missionary," in The American Spirit--United States History as Seen by Contemporaries, Vol. I, ed. Thomas A. Bailey (Boston: D.C. Heath & Co., 1963 and 1968).

INDIAN RELIGION

Part II

In each tribe there are many religions to choose from. This part will consider only those religions that are either the principle old religion or an Indian adapted version of some form of Christianity. An outline containing the basic information about the particular religion is presented.

WASHAT RELIGION

I was born surrounded
By the protection of the Mountains
Mountains, covered with pine, cedar, and plants of all kinds.
Mountains, whose snows are the source
Of lakes and streams
That flow into rivers in which we catch the salmon.
Mountains, home of deer, elk and other game,
And the places of my people
That hunt, fish, and dig for roots.
The campfires flow
Bringing warmth, familiarity, and laughter...
We learned to worship in our Washat way.
We sing in praise to the Creator
For all that surrounds us--
We sing in praise
For the spring after a small rain,
And look upon the beauty of the rainbow--
Breath the freshness
Hear the song of the birds
And watch the animals at play.
We sing in praise to the Creator
That we have eyes
To look upon the mountains

Or watch the ripples upon the lakes

And the water is blue--and the trouts jump.

We sing in praise

That we hear the song of the mourning dove

Or the mating calls of the elk or deer

We arise in the early dawnlight

To bathe and cleanse ourselves

That we greet the new robe of day clean and fresh

As the day is clean and fresh.

...The least little breeze

And the sky is filled

With the song of the pines.

And as the wind brings song--

We sing in thanks to the Creator

For all this beauty

As the sun arises, our songs also arise

And are carried throughout the day

This is only a part of our Washat Ways.

Suwaptsa
Leroy B. Selam

Geography: Pacific Northwest

Place of Observance: A long house is the place of traditional ceremonies. Long houses of the traditional people of the past were long triangular shaped structures. The sides were covered with tule mats. There were openings in the top for ventilation. The floors were of the earth. The place of the doorway was important in the old structures as well as in the modern structures. The doorway traditionally faced the rising sun. That is also true for today's modern constructions.

The modern long houses are just that, long houses of timber, concrete block, and non-earth floors. The modern long house is a place of meeting for people of the community, whether they are of the Washat belief or not.

Ceremonies and Rituals: The first food feasts are most significant. It is a thanksgiving from the people to the Creator for bringing another season of salmon, roots, or berries (depending on the season). These observances are of importance to all of the community because they are closely related to food gathering habits of the tribal grouping.

Sacred Objects: Probably the most significant change in use of music would be the use of the seven flat hand drums. There are seven drummers in the observance.

Regalia: The people of the Washat dress in the buckskin garments used by many Indian people since skins of animals were most readily available. In addition to the buckskin, the women most often wear a cloth dress called a wing dress. It is a straight dress worn

over an underdress which is long, has a high neckline, and has long gathered sleeves.

Other Observances: There are special observances at time of birth, marriage, death, special initiations, end of mourning periods and regular Washat meetings.

Tribes: Typical among the Washat membership are members of the Yakima Confederated Tribes, the Warm Springs Confederated Tribes, and the Umatilla Confederated Tribes.

Non-Tribal Status: Non-Indians are welcomed to the public social gatherings and are allowed to take photographs. At the religious services, special ceremonials, and memorials, no one is allowed to take pictures or to tape the religious observances.

Books: Drummers and Dreamers by Click Relander, The Caxton Printers, Ltd., Caldwell, Idaho, 1956.

This book is somewhat of a historical account of the Washat religion, but it is highly disorganized. It does not consider the essence of the religion to any depth. It is the usually accepted book on the Washat Way.

HOPI

"THE DESERT PEOPLE"

The desert...
Where the land is uninhabited
A land of waste
Untilled
Destitute of moisture
In need of vegetation.
However--
These lands hold people
As real--as life is real
They lived--
They fought
Against awesome enemies
The elements of nature
And hunger
But--
Beneath the turquoise robe of sky
To them
Life and all was beautiful.
The wind
Was the silversmith

Shaping the silver-lining

of clouds

For the turquoise robe

of sky

The lightening

Was the spirit

Zig-zagging with enchantment

While the drums of thunder

Beat the clouds

To answer prayers

For a good life...and rain

The desert people

May they walk in beauty

Suwaptsa
Leroy B. Selam

Geography: Northern Arizona. High upon the summit of sheer cliffs, mesas overlooking the wide stretches of desert land, stand the villages of the Hopi, the "people-of-peace," of which they truly are. Long, long ago they moved to the high mesas to escape fighting with other tribes and here the Hopi lives at peace. His village was his fortress, inaccessible and remote. They are still a conservative people, industrious, and self-supporting--and still practice traditions and customs with great dignity and reserve.

Place of Observance: The Kiva is the Hopi name of the sacred ceremonial, assembly, and sanctuary.

Ceremonies and Rituals: The Hopi excel in their ancient ways, and yet live right along with the world today. A thousand years ago they were not primitive, nor are they today. Religious observance is perhaps more elaborately ceremonial with them than it is with most tribes. They are rich in tradition, and their life is framed in ancient customs--which begins with the hour of birth. In some villages it is the custom that the newborn child shall not behold the outside world until after a stated number of days, then the child is carried forth at dawn to see the sun. As the first rays shine upon the child prayers are uttered for the new life--while over the little one are solemnly repeated its newly given name. Thus at birth does the Hopi first look upon the world at birth of day and existence for him begins, unfolds, and ends with symbol that is the very poetry of life itself.

The religion of these desert, dwelling agricultural people express the dire need for rain. Song and ceremony are one long invocation for the life producing waters. Hard must the Hopi work, struggling against drought and wind to procure the corn which is his sustenance.

The Hopi are delicate of feature, courteous of manner, gentle and refined. Their dress has beauty and charm, and is perfectly adapted to the climate and to the life of the people....The peaceful disposition of the Hopi and their native and ancient systems of civic government have made of their villages well-ordered, thrifty, and industrious communities. Visitors may well learn many a simple lesson from the life of these most ancient steadily inhabited cities of the United States.

Religion is the center and soul of Hopi life. It influences everything the Indian does--when he plants, or hunts, when he prepares food or builds a house, when he sings and dances, or when he wakes up and goes to sleep he performs a religious act--he is at all times conscious of this fact. The destruction of the Hopi religion would also mean the end of the Hopi people as a whole.

The Hopi must be considered separately from the other Pueblo groups because they do not have a duality of belief system to any great extent. There probably are about 45 to 100 Christians in the Hopi villages. This makes them different from the rest of the Pueblo villages, which has an emphasis on a duality of belief system which is predominantly old Indian religion and Catholicism.

The religious way of the Hopi or the Hopi Road of Life is systematic and orderly. It is an annual cycle of nine religious ceremonies that portrays the universal laws of the life process as seen by the Hopi. They are: Wu' wuchim, Soyol, Powamu, Kachinnima, (home dance), flute ceremony, snake-antelope ceremony, Lakin, Márawu, and Owaqlt. In addition to these, there are the various Kachina night dances.

Sacred Instruments and Objects: The drums, the tobacco, the sound rattlers, the flutes, the prayer feathers, the snakes, the corn, etc. are all necessary instruments for the successful completion of the ceremonies. Each ceremony demands its own unique use of instruments, as well as a variety of instruments.

Regalia: The Hopi are much noted for the regalia of the Kachinam. The Kachinam are real to the Hopi people. The exact number of Kachinam is not known, since Kachinam appear when needed and disappear when they aren't needed. The estimate for the number of Kachinam ranges from 200 to 400 Kachinam. To the Hopi, the Kachinam are living spirits and messengers of the Gods.

> "The Kachinam are named for their appearance, and they represent all human characteristics, such as the Left-Handed Kachina, Beautiful Kachina, Mocking Kachina.... The Kachinam have face-like masks...."[2]

Some of the Kachinam can be observed by the public, but there are others observed only by the Hopi. It is the same for the dolls representing the Kachinam. Some of them are sacred and others can be handled by children and by tourists.

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[2] "Living Spirits of Kachinas," Arizona Highways, June 1971, p. 44.

Other Observances: The basic ceremonial pattern follows the nine category list which was discussed under the title of ceremonies and rituals. There are other observances in relation to initiation, to clan duties, and, of course, there is always the need for preparing for the ceremonies and rituals.

Tribes: Hopi is the name of the tribe that is associated with the Kachinam. Hopi land is the home of the Kachina.

Non-Tribal Status: Some ceremonies are open to the public. There is to be no photography or taping of any aspect of the ceremony.

Books: (1) Book of the Hopi by Frank Waters, Ballantine Books, New York, 1963, 412 pp. (2) "Living Spirit of the Kachinas, Arizona Highways, June 1971, 48 pp.

PUEBLO

Geography: Eastern and Western New Mexico. Even though the Hopi built pueblo structures, they are usually not included as a pueblo. The pueblos are Acoma, Laguna, Cochiti, Santa Domingo, San Felipe, Santa Ana, Zia, Isleta, Sandia, Picuris, Taos, San Juan, Santa Clara, San Ildefonso, Nambe, Tesuque, Jemez, Zuni and Pojoaque.

The lack of inclusion of the Hopi group is based both on geography and religion. The Hopi are in Arizona and are predominantly non-Christian, while the pueblos practice a duality of belief system which includes a combination of old Indian practices and Catholicism which remains from the Hispanic influence in their history.

Place of Observance: The Kiva is the traditional Indian place of observance. The village Plaza is used as well as the Church.

Ceremonies and Rituals: Each Pueblo has special feast days to which all other Pueblos are invited. Some phases of the feast days are open to the public, others are not. The only two Pueblos, outside of the Hopi, that use the Kachinam to any extent are the Zuni and the Acoma. Probaby the most unique ceremony is the one of the ceremony of the Zuni which involves the Shalakos.

The Shalakos are six Gods that are represented as giants eleven feet tall. They are of a conical shape with bird-like heads. Because of their cumbersome size and shape, it seems almost unbelievable to see the Shalako dance without falling. It is very important they do not stumble or fall, because, if they do, misfortune will come.

Depending on the nature of the ceremony, the Pueblo is either closed or open. If it is closed, then no outsiders are admitted. This most frequently happens at funeral time ceremonies.

In addition to the feast days, there are the corn dance ceremonies, the various animal ceremonies, the eagle dance ceremonies, and the basket dance ceremony.

Sacred Instruments and Objects: The drum, the rattles, the flutes, and the corn are similar to those used by the Hopi. In addition to the instruments, other objects such as baskets may figure prominently. As with the Hopi, each ceremony has its own instruments and sacred objects.

Regalia: The regalia used by the various Pueblos will depend on the ceremony and ritual. For the animal dances, the use of skins and horns will be important. For the eagle dance, the use of feathers will be important. Part of the regalia will also involve use of evergreen boughs.

Most often as part of the regalia will be a kilt and a sash for the men and moccassins on the feet. He may also wear jewelry of various kinds, rattles or bells on his legs. This kind of regalia will be seen most often, but the variety of regalia defies complete description.

The most common dress of the female is a simple dress called a manta. It is worn over one shoulder and hangs straight on the body. There is an undergarment like a long sleeved sheath worn under the manta. The decorations for the regalia are a matter of personal preference. There is for some of the Pueblo women a

definite way of wearing the hair at ceremonial time. The mocassins for the feet are similar to other tribal people, but the leggings are quite different. The leggings are wrapped several times around the legs and give a much more massive look to the legs than do other leggings and moccassins.

Each Pueblo has its ceremonial people and their regalia is unique to that particular Pueblo. What is emphasized at Zuni will not be emphasized at the San Juan Pueblo. The characters are different, but the belief system is essentially the same.

Other Observances: Since these Pueblos have a duality of belief system, the holidays usually celebrated in the Christian world are also celebrated by them in their ways. Christmas and Easter are major celebration times in all of the Pueblos.

Tribe: The Pueblos Indians were named by the Spaniards. The Spaniards named them Pueblo because of their adobe apartment-like dwellings. The name has persisted in use since that time. There are significant linguistic, geographical, and historical difference among the Pueblo people. The Pueblo Indians do not make one tribe, rather, they are individual communities. The one consistency that seems to characterize all of the Pueblos is a similarity of belief system.

Non-Tribal Status: As with the Hopi, visitors are welcome to the public phase of the ceremonies. There are times in which the ceremonies and communities are closed to outsiders. The Zuni are the one exception. Because of their painful encounter with the early Spaniards and Mexicans, no Spaniard or Mexican is admissible.

Books: There are no really comprehensive books available on the Pueblo. There are data about individual Pueblos. Joe Sando will be having a book published in the near future that will meet the need for a comprehensive book on the Pueblo people.

NATIVE AMERICAN CHURCH

Prayer Song of the Peyote

Ya-na hai-yo

Ak-hei ya-na

Yo-we-no Whe-ya-na

Whei-nay-néy

Whei-nay-yo-whin....

My fathers thoughts

Are shinning down upon me

And as I sing

The smoke of the fires

Carry my prayers to the spirits

In the wind....

Suwaptsa
Leroy B. Selam

Geography: It began in Oklahoma and spread as far west as California, as far south as New Mexico, as far north as Canada and as far east as Wisconsin.

Place of Observance: Observances in the Native American Church can be held in church-like buildings and in homes and other private places. In the state of Oklahoma, there are buildings that are designed for the expressed purpose of observance and participation in the rituals of the Native American Church.

Since some tribal groupings in other states are hostile to the Native American Church, there is some secrecy among some tribal groupings about the place of observances. There is never any public announcement about the observances. You won't find the meetings of this group printed in the Bureau of Indian Affairs Calendar of Indian Events.

Ceremonies and Rituals: Anthropologists have for so long called the Peyote belief system a cult; it is difficult to establish it is a religion. It is a religion. It has rituals, beliefs and organization.

The ambivalent feelings of the tribal people concerning the Peyote religion involve several notions. Probably the most prevalent notion involves feelings about the use of a pharmacological substance in a religious service. Because the feelings about the use of a drug in a religious service are foreign to both the Christian world and to the traditional Indian religions, there are questions that emerge about the Native American Church being "good" for a people. This means that many times the person who is going to belong to the

Native American Church must be willing to face adversity in the form of censure from tribes, persecution, ridicule, and, possibly, imprisonment.

This questioning attitude about the Native American Church accounts for the almost underground-like behavior of some of the Peyote groups. Messages are delivered orally about meeting places.

The next notion about peyotism from the native people is that it is new or modern and cannot be thought of as traditional religion, and that the Native American Church is in its baby stages of emergence and much time must past before it can be recognized as a respectable religion. There seems to be some data that does indicate an age older than the 70-100 years old usually found in written material. This data comes from the speculation that one of the origins of the religion may have been Old Mexico; but there really is no definite knowledge on the origin of the ceremonies and rituals used in the Native American Church.

As far as time is concerned, the ritual may take up to two days. There is the getting ready time which includes a kind of purification phase, a participation phase, and a conclusion phase. They do allow for some observers, but they are selected and not just anyone who wants to come in can come in.

Sacred Objects and Instruments: Rattles, fans, altars, tobacco, drums, etc. are used in ceremonies.

Regalia: There is no special regalia needed to attend a ceremony. Members go in regular off-the-street kind of garments or in their

own unique kind of garments that are worn in their particular tribal area. Special blankets are sometimes worn.

Other Observances: The members of the Native American Church have no other observances except those already discussed. They participate in the regular ceremonies and rituals of their particular tribal affiliation. For example, the Navajo is likely to also participate in the rituals of the Navajo religion. He sees no irreconcilible difference between the Native American Church and the Navajo religion. This is equally true for other tribes. A member of the Native American Church in Oklahoma may also participate in a Christian Church. They will observe Christmas and Easter with their Christian counterpart and feel no guilt or disorientation.

Tribe: There are estimates that indicate members from seventy-seven tribes participate in the Native American Church. In no tribe is the participation on a one hundred per cent basis. Individuals belong to the Native American Church, not tribes.

Non-Tribal Status: To be a member of an Indian tribe is not a pre-requisite to membership and participation in the Native American Church. Some very few non-Indians do belong. Individuals seeking membership and participation in the Native American Church seek the Church, not the Church seeking the members.

Books: (1) J. S. Slotkin, The Peyote Religion, a Study in Indian-White Relations, Glencoe, Illinois: Free Press, 1956. (2) David F. Aberle, The Peyote Religion Among the Navajo, Chicago, Aldine Publishing Co., 1966.

CONCLUSION

Part III

APPRECIATION, ENJOYMENT, AND PRIVACY

So that you, as a teacher, can come to understand how important the religion is to the tribal member, you are often encouraged and invited to various Indian ceremonies and rituals. So that you will be enchanced and the tribal members equally enhanced, a code of conduct is suggested. You are welcome when the ceremonies are public and you have been invited. Guests are most often welcome when they are quiet and respectful and invited.

CODE OF CONDUCT

1. Do take the attitude that the Indian religion is respectable and reasonable.
2. Do take the attitude that the ceremonies and rituals are not primitive.
3. Do have the permission of the tribal people before you sketch, take notes, take pictures, or take recordings.
4. Do be quiet, as you are in your own church.
5. Do not ask for explanations for what you observe.
6. Do not judge time and space in the same clock-watching behavior of the dominant society. Events happen when it is time for them to happen, not according to a stop and start watch.
7. Do leave all intoxicants at home.
8. Do leave the regalia of the participants alone. It is not for touching or questioning.

9. Do leave the sacred objects alone. Feathers, instruments, animals, meal, etc. are strictly for the participants.
10. Do accept any gift with quiet enthusiasm.
11. Do inquire from those who invited you, what is the proper attire for you. Shorts and mini skirts are taboo in many places.
12. Do take some items for your comfort. Check with the local area to see what items would be needed to enhance your comfort and enjoyment.
13. Do remember that you are a guest of the area. It is not open house. Homes and places of worship are not on an open house basis. It is not a zoo or a restaurant you are visiting, it is a time for special worship.

There are codes of behavior for all religions. Most of you are familiar and take for granted the code of behavior for Catholic and Protestant religious observances, but have never really thought about a code of conduct for other religions. For the enjoyment and happiness of all, it is important that attention and adherence be given to the individual code of conduct for each Indian religion.

ALCOHOLISM AND THE AMERICAN INDIAN

Lester Sandoval is one-half Apache and one-half Navajo. He was born and reared on the Jicarilla Reservation in New Mexico. He is an adult education specialist in the area of Indian alcoholism programs.

ALCOHOLISM AND THE AMERICAN INDIAN

Lester Sandoval

Alcoholic beverages are a fairly recent addition to the experience of the American Indian people. Before the coming of the white men, Indians north of Mexico had very little or no contact with alcoholic beverages, and therefore, had no cultural means of dealing with any problem associated with the abuse of alcoholic beverages.

In discussing alcoholism among American Indians I shall attempt to limit it to the following statement by Dr. Dr. Marvin A. Block, Chairman of the Committee on Alcoholism of the American Medical Association, from 1954 to 1964. He writes:

> "There are many definitions of alcoholism. Every individual seems to have his own idea of what constitutes this illness. Definitions range from casual observations of laymen to the results of considered deliberation by scientists. All agree upon one point, however, and that is that alcoholism is characterized by excessive ingestion of alcoholic beverages. Therefore, whenever excessive ingestion of such a beverage occurs, the likelihood of alcoholism exists....If control of drinking is present, it is not alcoholism, but if this same control is absent, then the excessive drinking is characteristic of the disease." (Block, pp. 19, 20, 1965)

From this we can say that alcoholism among American Indians is the lack of control and excessive drinking of alcoholic beverages.

Indians are frequently thought to have an inherited weakness for liquor. However, we find that this is not the case from the following:

> "There is no indication from this direct observation that the American Indian is more susceptible to alcohol than the other inhabitants of the United States. The behavior when intoxicated is an accepted uncontrolled behavior and essentially the same as found in other groups of our population, especially, the late adolescents. There is no indication that it

relates to special constitutional factors. Differences between the reactions of American Indians and other inhabitants of this country seem to depend on sociological and not racial." (Diethelm, 1955)

Lemert, in his study of the Salish Indians of British Columbia, emphasized the integration of the use of alcohol into the Indian culture. The potlatch, the gift-giving feast of the northwest coast Indians, has given way to the giving away of liquor as a mark of status and prestige for the individual. As far as can be established, there are no alcoholics in the accepted sense of the term among the Salish Tribes. From this statement it seems to indicate that when conducting research on alcoholism among the Salish Tribes, the researcher has a preconceived idea of what to find. By so doing he finds himself constantly falling into the trap of interpreting any manifest behavior and characteristic of the Salish Indians as it would occur in the dominant culture. (Lemert, pp. 90-107, 1958)

Berreman, in his study of the Aleuts, states that the problem of drinking appears to be symptomatic of and directly proportional to social disorganization. And that the strength of the drinking response in any society tends to vary directly with the level of anxiety in the society. However, he does not explain more explicitly what he meant by social disorganization, nor does he explain what causes the level of anxiety to either rise or fall. (Berreman, pp. 503-515, 1956)

In studying the Forest Pottawatomi, Hamer emphasize intoxication as a means of fantasy for regaining the high status which the Pottawatomi men held prior to the coming of the white man. The declining male status is due to the disappearance of the hunt and the military expedition. This

type of explanation according to the Indian, is a cop out simple because this is a stereotyped explanation of cultural influence on the drinking behavior of any tribe of Indians. (Hamer, pp. 285-302, 1965)

The researchers Hurt and Brown made some interesting observations of the Yankton Sioux. They based the probability of the relatively high incidence of drinking on the lack of organized social and recreational activities among this tribe. The particular types of drinking patterns among the Yankton Indians are the end result of various factors in their traditions that have reacted to two centuries with the dominant society. Because of the lack of previous contact with this drink there were no existing moral or religious sanctions against alcohol. Even now despite the opposition of the alcohol traffic by tribal leaders they have very little authority over individual tribal members in the drinking of alcoholic beverages. After making these interesting observations he suggests that the Yankton Sioux is like a warrior without weapons; that the use of alcohol in a restricted sense provides the males in playing a masculine role of bragging about his drinking bouts rather than the brave deeds of the past. (Hurt and Brown, pp. 222-230, 1965)

The urban Sioux (language stock) in Omaha, Nebraska, was the subject of study for Kuttner. Early, excessive and social drinking characterized his sample. A communal system of sharing served to maintain a steady supply of alcohol. The concept of undersocialization was studied by Kuttner to determine if it could be applicable to urban Indians with problems of drinking. Among the non-Indian skid row alcoholics this concept has been applied with convincing argument. However, it was found that this concept did not hold true for the urban Indians. Instead he

found Indian drinking groups are extended family units. Taverns usually are scenes of family and social activity, and not as a refuge from these burdens as is presumed to be the case with non-Indian drinkers. In this regard group drinking was merely a continuation of the same social interactions that occurred during periods of sobriety.

Kuttner states that causative factors have not been isolated and, therefore, no rational basis for community treatment exists. Remedies are confined to an unconvincing trial and error methodology and this may be the principal reason for constant failure of every social therapy yet proposed. Yet, he does not discuss the remedies that are supposedly constant failures. He concludes by the following statement:

> "By a process of elimination, inadequate family training is tentatively concluded to the most likely factor behind the failure of the Indian to solve his alcoholism problem." (Kuttner, pp 530-542, 1967)

Heath did research on the Prohibition and Post-Repeal drinking patterns of the Navajo Indians. He noted that during Prohibition drinking took form as a social act and solitary drinking was unthinkable. Fast drinking was done in small groups and it was comprised of close relatives. Bootleggers were always in the vicinity to furnish the Navajo liquor. During Prohibition wine was the favorite drink.

After the repeal of the Prohibition, the decision was left to the Tribe to continue or discontinue prohibition of alcoholic beverages on the reservation. The Navajo Tribe optioned to continue prohibition. The research indicated that the drinking patterns have changed little since repeal of the federal Prohibition. Drinking at home is on the increase since alcoholic beverages are easily available off the reservation.

Probably the only change has been in the increase in the variety of drinks available.

The predominant view is that drinking is a person's business as long as it does not interfere in his relations with other people. Even drunkenness is not subject to disapproval except when it results in specific misbehavior such as fighting, cursing, neglecting obligations, etc. The researcher states that the treatment of inebriety remains unchanged; little attempt has been made to offer solace to helpless inebriates and it is considered preferable to ignore a state of inebriety whenever possible. (Heath, pp. 119-135, 1964)

Dozier, a well-known Indian anthropologist, has probably shed more light on the subject of Indian alcoholism than any other researcher or writer. He begins by explaining that Indian drinking patterns indicate lone drinkers are rare and individual addicted drinkers are perhaps less common among Indians than among other groups.

Prohibition of liquor by tribal councils on most Indian reservations after the repeal of federal Prohibition is indicative of the Indians' own concern about abuse in drinking Such well-known nativistic and messianic movements as the Handsome Lake cult of the Iroquois, the Ghost Dance movements of the Western tribes and the Native American Indian Church all emphasize the evils of drinking. Where native religion is still strong, as among the Pueblo Indians of New Mexico and Arizona, liquor is strictly forbidden to participants in ceremonial ritual.

Dozier discusses the historical aspect of the problem of alcoholism. As evident in the passage of Indian Intercourse Act of 1832, it was illegal to sell or provide liquor to Indians under provision of that Act.

He cites some statistics that indicate that the proportion of Indians arrested for all alcohol-related crimes is the highest in the nation. The rate of arrests has been estimated as 12 times greater than the national average and over 5 times that of the Black population.

Of all the writers and researchers he is the only one that evaluates the type of treatment that is available to the Indian problem drinker. His evaluation of the treatment is one that many of the Indians in the field of alcoholism are beginning to notice; techniques of treatment are designed for alcoholics of the dominant society and take little or no consideration of the specific and cultural background of Indians. He continues, "Indian drinking is a group activity and, therefore, the most promising method of controlling excessive drinking is through group-oriented programs which encourage Indian participation." He also suggests that substitute activity should be provided and Indian community centers can work actively toward the creation of such organizations as are proving most effective in some urban centers. (Dozier, pp. 72-87, 1966)

In summary, the primary drinking model as described by the various studies is a model for excessive drinking. A large percentage of those who adopt the excessive drinking model become problem drinkers or alcoholics. It has been estimated on one reservation that 35 per cent of the adults fall into this classification. (Upchego, 1968)

A "drunken Indian" image has been created and is being sustained by the excessive drinkers. Many non-Indians view all Indians as a "drunken Indian." All too often this image has served the purpose of the prejudiced in not employing Indians. With the burden always on the Indian to prove he is not "one of those" drunken Indians, he has a heavy responsibility

of demonstrating to others that not every Indian drinks excessively. As an example, last summer while attending the summer institute on race relations one of the non-Indians remarked that he thought all Indians drank excessively and he could not understand why I did not imbide in alcoholic beverages.

The sad part about the excessive drinking on the part of the Indian is that the children, especially the children of problem drinkers and alcoholics, are provided with the "drunken Indian" image as a model after which to pattern their lives. From these examples they are taught to emulate the "excessive drinking model" and perpetuate the "drunken Indian" image.

Indian reservations, as a rule, are considered to be a depressed area in that there are few jobs. The Indians are hurt more by the lack of jobs because they are without job skills and are less competitive for the available jobs. The bleak employment picture for the Indians is further complicated by their excessive drinking. Many of them are considered poor employment risks because of their excessive drinking and they are not hired when jobs are available. Consequently, it becomes necessary that they receive financial support to sustain them.

Child neglect is another serious complication resulting from excessive drinking. Incalculable amounts of the income of excessive drinkers are spent on alcoholic beverages. When one takes into consideration that the Indians who spend the most money on alcoholic beverages are the ones with the lowest income, it becomes obvious that alcoholic beverages are purchased in place of the necessities of life and it is the family who goes without the necessities. Because of this and other aspects of

neglect that accompany physical neglect, some Indian children have been removed from their parents and placed in foster homes or sent to boarding schools on or near Indian reservations.

Another complication of excessive drinking are the repeated arrests for disorderly conduct and driving while under the influence of intoxicants. Dozier quoted this estimate going as high as 12 times the rate of the national average. If it were examined closer, it is probable that police harassment may account for the high arrest rate. In working in the field I've found that in many cases Indians would be the first to be picked up while the non-Indians would be left alone by the police.

In the past, very little has been done to alleviate rate of alcoholism among American Indians. As mentioned earlier, there is a lot of talk about alcoholism as a major health problem for American Indians, but comparatively small sum of money has been allocated to do anything about it. In fact, it wasn't until the OEO funded alcoholism projects on selected Indian reservations that other federal agencies have gotten into the act of becoming involved. BIA, for one, has only one person in that whole organization who is hired to work exclusively with Indian alcoholism. You would expect them to be the leader in this area of concern, especially when BIA has had the responsibility of looking out for the welfare of the American Indians for a comparatively longer time than any other federal or state agency. The Indian Division of the Public Health Service has recently allocated some funds to assist Indian communities in initiating alcoholism programs. In addition to this, they have responded with the hiring of mental health workers whose areas of emphasis will be alcoholism.

OEO, in September of 1970, funded the University of Utah to offer four training programs in the field of alcoholism through the Division of Continuing Education, Institution of Technological Training. Three of these programs are offered as Social Work Technician one-year training programs. These are offered to: (1) alcoholism counselors, (2) alcoholism program administrators and (3) alcoholism educators. A fourth training program is offered as a three-week Basic Course on Alcoholism to any member of the local Indian Alcoholism Training Program.

These one-year training programs consist of two one-month periods of campus training at the University of Utah and two periods of field training (a four-month period and a six-month period).

The purpose of the campus training program is to assist the trainee to learn and apply the major concepts related to alcoholism counseling, program administration and community education.

The purpose of the field training program is to help the trainee identify and apply the concepts learned in campus training to his work practices or case load.

Upon completion of the one-year training an offical University Certificate is to be awarded to each trainee that is enrolled in the program.

From the foregoing paragraphs we find that the Indian has been confused by the various alcoholism programs that are ostensibly designed for his benefit, but he is the object of such programs rather than the participants in those programs.

In all the states where Indians live there's a lot of confusion as to who has the responsibility for helping the Indians help themselves.

The "special relationship" the Indians have with the federal government has served all too often as an excuse for little or no relationship with the American Indians. It's a great chance for the other guy to do it. After all, the Indians do have a special relationship with the federal government. And states use that as a way out of meeting their responsibility. Where state services do exist, states don't do enough; they often give minimal and poorly coordinated services. What this adds up to is, the Indian is a stranger in his own homeland!

Few of the alcoholism programs are controlled by Indian people. It's often felt that Indians have little experience in positions of authority. And usually they are not consulted about what they would want to have done. There are also many non-Indian people in positions of authority that have paternalistic attitudes. They will not let go and they are still not convinced that when people are learning mistakes are permissible! Indians have every right to run their own alcoholism programs and if they make a mistake it wouldn't be any worse than what the non-Indians have done and continue to do.

In conclusion, I would like to reiterate that the Indians want is the power to control his own destiny--self-determination! Only by giving the Indian concerned the control of the alcoholism programs and the training programs can these programs help the Indians for whom they are intended. Rather than serving in advisory capacities and giving advice the federal and state agencies do not have to accept Indians need to be given the opportunity to serve on policy-making boards with veto power to say something about what is going on in the Indian communities.

Training programs must be relevant and of a caliber to meet the needs of the alcoholism workers in the field. It can no longer be those that are set up to inflict help on people and inflict education on field workers. In the past, they have instructed the Indian alcoholism workers to look for symptoms of alcoholism that are prevalent among the middle-class alcoholic and non-existent in the Indian society. In this way they have influenced the Indian alcoholism to once more become totally dependent upon the white man and a paternalistic organization is about to be formed in a new area of Indian affairs if concerned people don't do anything about it.

In setting up the curriculum, consideration should be made on behalf of the alcoholism worker. The educational level of the majority of the Indian alcoholism workers is less than a high school level. I have noticed that many cannot understand the concepts that are taught at the University of Utah especially when the course content is similar to that of a college course in sociology and psychology. For the Indian it is very painful to admit that he doesn't understand for fear that others will sterotype him as a "dumb Indian" and reinforce their concepts of an Indian. This silence of the Indians, indicating only a surrender to what seems unavoidable, has served the non-Indians well in that they have interpreted it to signify their consent and endorsement of whatever the non-Indians offer.

As to the question who should do the instructing, more Indians should be given the opportunity to teach the Indian alcoholism workers. These instructors should be chosen from those who have had considerable field experience in Indian alcoholsim. In this way the course content

will be geared to meet the needs of the alcoholism workers. Furthermore, such Indian instructors will have tremendous effect because they are more aware of some of the concepts that have proven to be of assistance in working with Indians drinking excessively. Also, in this way we can discard the concepts that are still being spoon-fed and which continually are being proved to be useless when applied to Indians.

In addition to the other recommendations made, it is of utmost importance that the training programs have a built-in and ongoing evaluation. They have to be evaluated from time to time to determine whether or not they are doing the job they have set out to do.

Presently the alcoholism worker is considered to be a paraprofessional and as such, the question arises, are workers in the field of alcoholism going into a dead-end occupation which only benefit the instructors and directors who are mostly non-Indians? Their enrollment in the alcoholism training program without apparent raise in salary seems to indicate the direction it is going.

Lastly, when discussing self-determination on the part of the American Indians, I am cognizant of the fact that there are many non-Indians serving vital roles in assisting the Indians in accomplishing this goal. My main concern is why do we, as Indians, have to tolerate the incompetency of persons in positions of authority in Indian affairs who will do nothing to assist the people for whom they are given responsibility. Other similar agencies will usually terminate individuals if they are found to be incompetent according to their criteria. To make things worse these incompetent persons are never terminated. They are transferred to another

area and usually promoted to a higher position and affect the lives of even more Indian people than before.

We, Indians, welcome any help given us by the non-Indians, but it must be on our terms. This time we want to be in the driver's seat rather than to be a hitch hiker who is dependent upon the mercy and concern of others to reach his destination and goal. The roles need to be changed in order that the various programs help those for whom they intend to help, the American Indians!!!

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LANGUAGE AND LINGUISTICS

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LANGUAGE AND LINGUISTICS

Luceen Dunn

1. QUESTION: Is there a universal North American Indian language?

   ANSWER: No, but at one time, many people thought so. It was thought that each Indian person could communicate with any other Indian by using this universal language. The folk idea during early European contact was that a universal language did exist and that it was a kind of rudimentary language and that the majority of it consisted of signs.

2. QUESTION: Are there serious constraints to a person of average intelligence that wishes to learn a second language?

   ANSWER: None, every human, of at least average capability, is capable of producing every sound found in every language. It doesn't take thick lips to pronounce the African clicks, nor does it take wide noses to pronounce the nasal sounds of the American Indian languages. There are many folk beliefs that indicate such things, but it just isn't so.

   A child is capable of learning the language of any group, no matter what his genetic inheritance. It is of no consequence whether he is Cherokee, Scotch, German, or whatever. He ends up learning the language of the group in which he is reared, but he has the physical capabilities of learning any language.

   The same situation is theoretically true for adults, but it is much harder for adults to learn other languages because we have first

of all learned our own so well that we tend to think in terms of our own language and our own language tends to hamper our acquisition of another language. A good linguist can teach any willing adult a second language. This has been proven many times.

My point of emphasis is that language is something that is learned. It is not anything biological. It is not anything inherent in our genetic make-up. We are not speakers of English because we are born to people of English heritage, but because someone taught us English.

3. QUESTION: What are some important generalizations about language that a teacher should be aware of in teaching the culturally different?
ANSWER: Language is a personal thing. It is personal not only to the speaker but it is personal to the total speech community. Language is the way speakers of any speech community of any society are able to communicate with one another. Language is their way of relating their own historic tradition and their own heritage, as well as relating their own personal ideas and values.

This fact is important to keep in mind because too many people, when they are trying to learn a second language, think that it is just a matter of translation; that you can take any term, any concept, any entity, and translate it one for one from one language to another. This, while it might be an ideal for language learning, is not true. We can do our best to give an approximate translation, but it never means exactly the same thing from one language to another.

Another important generalization is that language consists of more than just words. Language consists, in addition to words, of what is referred to as super segmentals as well as paralinguistic features. Super segmentals include such things as stress, pitch, tone, intimation, and emphasis All of these are methods of communicating with people so that, in addition to the words, these super segmental items are important for communicating some thought or idea.

They can change the meaning of words that you use so that if you say "Please be quiet," as you are talking to an adult you are making a request--that's saying one thing. Saying "Please be quiet!" has an entirely different meaning. That means you are commanding and demanding; you are not offering a suggestion and you expect your directive to be carried through. Super segmental aspects of language are another important aspect of language.

In addition to them, what is referred to as paralinguistic features is also important. This includes such things as body gestures, hand gestures, and face gestures. And in all languages, some more than others, these movements are all important means of communication.

The last important generalization that I wish to consider is that language is oral before it is written. There are many languages that have never had a writing system that accompanies them, but that doesn't negate the fact that language, itself, exists. Contrary to what many people will argue, much more can be expressed orally than can be expressed in written form; because you have the advantage of using gestures and various paralinguistic features when speaking

orally that you can't use in writing.

For example, very few of the American Indian languages had writing systems accompanying them. This did not keep these languages from being extremely important methods of communication not only for social groups, but also between social groups.

4. QUESTION: What makes it difficult for the adult American Indian to learn English?

ANSWER: The method of contrastive analysis might be useful in explanation for this question. Contrastive analysis in applied linguistics is a comparison and contrast between two languages; the language that is native to the speaker, as well as the language that one is attempting to teach.

This approach takes into consideration the fact that once one has learned his native language, he not only learns to produce a series of sounds and a sequence of sentence patterns that are necessary to pronounce his native language; but, at the same time, he has also learned to develop a special set of blind spots. He has learned to block out anything that is not necessary to producing his own native language. So, that the process of learning one's native language is not only the process of acquiring the specific phonological and grammatical characteristics of that language, but it is also learning to isolate out any traits that don't contain that language. In a sense, we specialize ourselves linguistically. When the person becomes an adult and wants to learn a second language, he has the

very great difficulty of trying to erase the blind spots that he has so carefully developed in learning his first native language.

This means that the methods of acquiring one's first native language are totally different from methods of acquiring a second language. The acquisition of the first language, of course, is long forgotten by the time that you are an adult. You have no conscious idea of how you went about learning your first language. Some of the structures learned in the first language may actually be inhibitatory in learning the second language.

5. QUESTION: What could be done to help the adult American Indian, who is a speaker of his native language, learn the English language?
ANSWER: Again, I refer to contrastive analysis by Robert Lodo. He has developed a system whereby an analysis is done before one attempts to teach the second language. The analysis is done between the two languages--the native language and the language to be taught. In this analysis, a determination of similarities and differences is made. In this way, a determination can be made of the more difficult aspects of the language to be learned, as well as the more easier aspects of the language to be learned.

This means a picture for structuring the instructional process. Even though it is complex and time consuming to use the method of contractive analysis, the methods of Robert Lodo seem far more reasonable than the hit and miss methods we now use.

6. QUESTION: Are the languages of North America simple languages?
ANSWER: No, when we are considering languages of North America, we

are not dealing with a simplistic entity in any way. These languages were and are well-developed languages capable of communicating abstract ideas just as any European language.

MENTAL HEALTH PROBLEMS WHICH AFFECT LEARNING IN INDIAN PEOPLE

Ashley Foster is a psychologist with the Indian Health division of the Public Health for the Portland, Oregon area.

MENTAL HEALTH PROBLEMS WHICH AFFECT LEARNING IN INDIAN PEOPLE

Dr. Ashley Foster

I really don't believe that the learning processes of Indian people are any different from those of any other people. In other words, I think that Indians learn the way everyone else learns. The essential difference is what is learned, not the manner in which it is learned.

To begin this presentation, I would like to consider the meaning of some pertinent terms. First, I would like to start with a little bit about mental health. Mental health is kind of a hodge-podge word that means a number of different things to different people. The meaning seems to depend very much on who is using this term and the particular context in which it is used.

Mental health really seems to be derived from both the psychiatric and pyschological fields. They bear little resemblance to one another in their origins, although they, now, seem to be doing similar things.

A psychiatrist is essentially a physician. He is a medical man who has specialized training in certain medical specialities. Historically, he was a medical man who began to specialize in diseases of the central nervous system.

The psychologist, on the other hand, traces his ancestry back to the philosophers. The philosophers consider questions of how do I know that I am and how do I know what I am. The philosophers were concerned with problems of reality and perception from an entirely different point of view. Therefore, the psychologist became involved in how a person perceives himself and the universe.

It can be seen that the two areas of psychiatry and psychology came from two different and widely separated areas, seemingly, to solve the same sort of problem. This, in itself, creates a number of problems when psychiatrists and psychologists work together.

Nevertheless, we do have some kind of operating definitions on mental health. These definitions are the basis of our work. We are concerned with the psychological state of being. This concern is for the entire community, as well as for the individual.

Now that you have some notion of the background of the relationship between psychiatry and psychology, special questions will be considered in relation to the mental health of American Indians.

1. QUESTION: What is intelligence?

   CONSIDERATION: Intelligence means a number of different things to different people. The first thing to consider is how does a particular author of a particular test define intelligence.

   I spend time with this because I run across a large number of Indian children who do very poorly on some intelligence tests, or do poorly on certain parts of some intelligence tests. All of these tests are reputed to measure intelligence.

   Most of the definitions contend that intelligence is the way one responds to one's environment. If I were to ask you something such as, how far is it from here to Hawaii, most of you who have had an education in an urban school along the west coast could come up with an educated guess. If you were reared in Alaska, you might have a more difficult time. If you were reared on any number of the reservations or any other place where this was not a part of your

environment, again, you would likely have a more difficult time.

Many people who have come in contact with many things that we take for granted could estimate the answer to the question by figuring jet plane speed by the number of hours it takes to fly to Hawaii.

If you put that kind of question on a test to measure intelligence, it is assumed that the test taker has been exposed to a number of factors. It is assumed that such situations from which questions are taken are common to those who will be taking the test. Is one to assume, then, that if you don't know the answer to that question and other similar questions that you aren't intelligent?

The problem is that Indian people aren't exposed to the kind of situations from which questions are then taken for intelligence tests. So, they do poorly on intelligence tests. In other words, the test is a penalty. It gets for Indian people a penalty mark called an I.Q.

These penalty markers are used to categorize people and make educational plans for them. What fails to be realized is that an I.Q. number is meaningless by itself for any particular individual.

2. QUESTION: What is the relationship between perception and culture?
CONSIDERATION: We all tend to take for granted that a number of people all looking at the same thing see the same thing. For example, if you were looking at a surgeon operating and saw a certain amount of tissue inside of someone's abdomen, you would not be seeing what the surgeon would be seeing. You wouldn't know what was significant and what wasn't significant. You haven't had the learning.

When a certain type of automobile goes by, my wife sees an automobile go by. My son and I see a sports car or another desirable vehicle or undesirable vehicle. We categorize it into a number of subcategories. To my wife it was just an automobile that went by. We both saw the same thing, but past the eyeballs it wasn't the same thing.

In the way a person develops and grows, he learns to see people and situations in a given context. Therefore, he doesn't see your behavior or other people's behavior in quite the same way that you do. For example, in Alaska, I learned never to pat someone on the shoulder in a friendly way. In the past, there had been too many situations when the raised hand had been threatening It was not perceived in the way I intended. All you have to do is take a number of small situations in your own life in which you have learned to respond to people.

I think most of our responses to every situation are essentially responses to previous forms of stimuli. The way you respond to a classroom situation right now very largely depends on your responses to earlier classroom situations. The way you respond to the person sitting next to you may very largely reflect the way you have responded in the past to bald-headed people or to gray-haired people or to anything else.

We have often met people to whom we conceive an instant and strong dislike without knowing why. You say, "I don't like him. I don't trust him." or conversely, "I do like him. I do trust him." And we don't seem to really know why. We are responding to the previous

stimuli we have had. If you don't like the salesman who overwhelmes you with a rapid line of patter, it may be that you have been taken two or three times in the past; as a result you feel uneasy and ill at ease because someone else is trying to do the same thing to you.

There has been a good deal of work which shows we respond differently to different people from varying geographical areas. For example, white Americans tend to talk to one another at a distance of about two feet. This is the distance we can engage in conversation and feel relatively comfortable. People from the Mediterranean area tend to get somewhat closer to one another, as close as twelve inches. This is their comfortable distance in maintaining a conversation.

Therefore, when a person from the Mediterranean area (Italian, Greek, Lebanese, Egyptian, Israeli, Turkish) comes up and engages a white American in a normal conversation we tend to be uncomfortable. We back off just a bit, which, if the person is mildly sensitive he may feel rejected. This is one form of culture clash.

I don't think I need to tell you much about Indian history, but there have been an awful lot of situations which have come up that make the Indian response a perfectly rational one from his viewpoint. That is why it is sometimes frustrating for non-Indians who come to the reservation all worked up with the notion of doing good and they aren't met with open arms and the red carpet.

What we perceive we learn; but what we learn isn't necessarily what the teachers or the educational systems think we are learning. In any given classroom situation, the teacher thinks he is teaching something and thinks the learner is learning it. The class may be

learning something entirely different from what the teacher thinks he is teaching, but learning is taking place as long as you are alive and awake.

The sixth-grade daughter of one of the secretaries of the public health division came home and reported that her teacher was a liar. I'm sure if the mother went to school and accused the teacher of being a liar, the teacher would become very outraged.

The situation seems to be this. The teacher goes out of the room frequently and says she is going to the principal's office. The kids long ago noticed that when she left the room, she never took any papers with her. She took her cigarettes. She wasn't going to the principal's office. She was lying to them. She smokes instead of going to the principal's office. The kids have learned something. I don't know what else they have learned, but they have learned the teacher smokes and lies about it. In other words, learners watch behavior and do not just listen to words.

This is the way people of all cultures learn. They watch behavior. If you want to teach certain values, you have to behave those values. You can't use certain sets of words and another set of behaviors.

3. QUESTION: What are some of the influences on the American Indian and Native that would affect the adult learner?

CONSIDERATION: It is difficult to determine exactly the point of no return in the development of an individual, but there are some clues to those factors that will be influential in the learning potential of the adult.

In the first nineteen months that life exists, all of the brain cells that are going to develop will develop. If they haven't all developed at the end of nineteen months of age, they won't. This is non-reversible damage.

Another factor that is influential to the learner that can be set in early life is damage to the central nervous system. If there have been various nutritional insults in the development of the central nervous system, you can't do anything about it.

On many reservations and in the Alaskan bush, the environment is harsh and hostile. The nutritional intake is insufficient, inadequate and not balanced. Many of the essential minerals, as well as sheer quantity of food is missing.

In addition to this, there is the social problem of alcoholism. What effect does alcohol have on the fetus? Does it damage the central nervous system of the child if the mother is heavy drinker during the time she is carrying the child? These are questions we don't have precise answers that can be used in predicting how well a particular individual can learn as an adult.

Probably, the one area we have the most evidence about as being influential for adult learning is that a high percentage of adults will have a distinct hearing loss. The statistic for age-six children entering first grade in Alaska is 35 percent. With this high of a statistic for grade one, it seems reasonable to assume that the statistic is higher for adult learners in adult education programs. The assumption is based on the notion that most Alaskan schools aren't staffed or equipped to teach learners with distinct hearing losses.

Since a large percentage wouldn't have been able to negotiate the regular system, they will likely have to take more time and will enter adult education programs.

4. QUESTION: Does prejudice enter into the mental health problems of Indian people?

CONSIDERATION: Up to this time, I thought prejudice, in relation to the American Indian, had a great part to play in their mental health problems. A colleague of mine has set me to thinking a bit differently.

He contends there is no Indian prejudice, but he goes on to indicate that he is not denying prejudice exists. It is his belief that the prejudice is a poor people's prejudice. It is his contention that reason Indians, Mexicans, Blacks, and Appalachia Whites do so poorly in the educational system is that they are poor. Teachers, agencies, and people, in general, don't know how to relate to poor people in order for the poor person to grow in a way that is enhancing to him and is enhancing to the society.

Almost everything said about Indians which talks about responses to the educational system also applies to all of these people in pretty much the same way. Teachers who are not from the same class don't know how to work with them.

In most areas, where I work, Indian people are getting a lousy education. The schools are no good. It is not that they are no good for Indians, they are no good for any other group. The same thing is true of slum neighborhoods of any city. Poor people's education is further reflected in the number of students able to enter college academically.

As I think about it, I'm coming closer and closer to the notion that the liability is to be poor and not to be culturally different. For the American Indian, the statistics indicate he has the highest indices of poverty of all of the minority groups.

5. QUESTION: What are the policies governing health services to Indians?

CONSIDERATION: I will offer the following excerpts from the pamphlets put out by the U.S. Public Health Service and the Indian Health Service of the Portland Area Office.

> The mission of the Indian Health Service is to raise the health of the American Indian and Alaska Native to the highest possible level. At the present time, the health status of these populations is about that of the rest of the United States 20 to 25 years ago.
>
> Responsibility for the health needs of these first Americans has provided the Public Health Service with the unique opportunity to mutually plan and implement one of the most comprehensive community health care programs in this country.
>
> About 410,000 Indians, Eskimos and Aleuts receive a full range of curative, preventive and rehabilitative health services, including hospitalization, outpatient medical care, public health nursing, maternal and child health, dental and nutrition services and health education.
>
> Environmental health services also are being provided, including construction of water supply and waste disposal facilities, and the training needed to use and maintain them.

PROBLEMS IN PROVIDING SERVICES

> Indians and Alaska Natives live in circumstances which differ from those of any other population group in the country. In the majority, they are geographically and culturally isolated on 250 reservations mostly west of the Mississippi, and in hundreds of villages in Alaska. Most of them are removed from the organized community affiliations which meet the physical, social and economic needs of other Americans.

With few exceptions, they live in conditions of poverty. The average family of five or six lives in a one or two-room dwelling without running water or waste disposal facilities and on an income of about $1,900 a year.

In general, Indians and Alaska Natives have maintained their traditional cultures in language, religion, social organization and values. Many are not familiar with modern health concepts and do not understand the scientific bases of illness and medical treatment. Communication is further complicated, in many instances, by the Indians' inability or limited ability to speak English, and interpreters must be used.

Transportation also is a major problem, both for the Indians and Alaska Natives needing health services and for health personnel providing services. Many patients must travel long distances over primitive roads and difficult terrain to reach hospitals and health centers. The very ill or those needing emergency treatment must be transported by ambulance or airplane, sometimes hundreds of miles.

The topography and extremes of climate in Alaska have necessitated development of a program of medical care by short-wave radio, to augment visits of health teams from Public Health Service hospitals and services of village health aides. Medical officers at field hospitals in Barrow, Bethel, Kotzebue and elsewhere have established daily radio medical clinics to administer to the needs of natives in isolated villages. Also, village health aides, school teachers, traders, missionaries or public health field nurses, can contact Public Health Service hospitals and receive medical guidance and assistance for the sick or injured.

Because of these economic, cultural, environmental and geographical factors, high priority is placed on public health and preventive medicine activities, as well as curative services.

HEALTH FACILITIES

The Indian Health Service operates 51 hospitals, 70 large health centers, and more than 300 field health clinics.

In addition, it has contracts with some 300 private or community hospitals, 18 State and local health departments, and more than 500 physicians, dentists, and other health specialists to provide specialized diagnostic and therapeutic services to Indians and Alaska Natives. Emergency hospitalization and medical care needed to locations where an Indian hospital or clinic is not readily accessible also are made possible through the contract program

ORGANIZATION OF THE INDIAN HEALTH SERVICE

The Service is divided administratively into eight field areas with each area responsible for operating the health program for Indians in its respective States.

To facilitate operation of the program, Indian health areas are broken down into service units. These are defined geographic areas, usually centered around a single Federal reservation. A few units cover a number of small reservations; some large reservations are divided into several units. The Navajo Reservation, which covers 24,000 square miles in three States and has a service population of approximately 100,000, is divided into eight service units.[1]

The goals of the Indian Health Service of the U.S. Public Health Service are: to raise the health status of American Indians and Alaska Natives to the highest possible level, to promote participation by Indians and Alaska Natives and their tribal governments to assume personal and community responsibility for their health affairs, to encourage State and local governments to assist Indians and Alaska Natives to meet their health needs through the same community resources and health programs that are available to other citizens in the community.

In working toward these objectives, the primary concern of the Indian Health Service is to see that these needed health services are provided or made available to recognized Indians and Alaska Natives.

In the Portland Area of the Indian Health Service, medical and dental care for recognized Indians is primarily provided through direct treatment by our PHS staff physicians, dentists, etc., stationed at our PHS Indian Health Centers or Stations. Any medical or dental treatment which cannot be given directly by IHS facilities is provided by local physicians, dentists, hospitals, etc., through contract arrangement with the Indian Health Service (Contract Health Service program).

Contracted medical care is more costly than the medical care provided through IHS facilities and is limited or controlled by the amount of IHS budgeted money available. Hence, Indians who are eligible for comparable medical care from State or local resources are encouraged to make use of these other resources. The money thus saved IHS can be used to provide contract care to other Indians who do not qualify under these State and community programs.

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1 "U.S. Dept. of Health, Education, and Welfare Public Health Service," The Indian Health Program, p. 1-3

Because of the limitation of Contract Health Service (CHS) funds, the Indian Health Service uses the following priority criteria in authorizing payment for medical care contracted for Indians:

1. Recognized as an Indian

   This may be shown by registration on a tribal roll, active participation in tribal affairs, being accepted by other tribal members, etc.

2. Living on a Reservation or Approved Indian Community

   Place of residence includes living on a reservation, public domain land, individual allotted land, or IHS/Tribal-approved Indian communities adjacent to or in close proximity to a reservation.

3. Other Resources

   Indian beneficiaries are expected to make use of State or community medical resources that are available to them as citizens of the State.

To the extent of available funds, the Indian Health Service provides essential medical care, through its CHS program, to Indians who meet the above stated priority criteria. However, the authorization for treatment of non-acute conditions may vary from year to year and throughout the year, according to budget limitations and the amount of funds on hand at the time.

Any Indian in need of medical care may contact the nearest Indian Health Service facility for assistance in obtaining such needed care. The medical care may be provided directly by the IHS facility contacted, or by arrangement for treatment from a local doctor, dentist, hospital, etc. under contract with IHS, or by referral to an available State or community resource.

Services available from State and community resources include the medical care provided by the State under Title XIX with the public assistance programs (Old Age Assistance, Aid to Dependent Children, Aid to the Blind, Aid to the Disabled); the Medicare program (Title XVIII) under Social Security (for those 65 and over); Crippled Children's services; Veterans Administration benefits, individual or industrial health insurance, etc.

The Indian Health Service will provide any Indian with information on such available resources and assist them in the referral and application procedures.[2]

[2] "U.S. Department of Health, Education, and Welfare Public Health Service, Health Services and Mental Health Administration, Indian Health Services, p. 1-2